534 to which small pumpkin rattles are fastened (Nos. 1 and 5 of Plate 47). At religious [69] ceremonies single pumpkin rattles are swung (Plate 25a).

Finally drum (ingoma, inkiranji) is both the rarest and the most highly valued instrument. It is not only used for accompanying dances but also as the main orchestral instrument of the chiefs. Often it has great religious significance. The drum [202] is not used at all for the purpose of signaling or transmitting news. In Urundi there is no "drum language" as there is in other African countries.

Drums are made out of a section of a tree trunk which has been cut off straight at one end rounded off at the other end. The inside of the trunk is hollowed out with carving knives, leaving the fairly thin outer walls. It is then placed on a conical wooden pedestal so that the whole thing has approximately the shape of a "wine glass." The grain mortars are similarly shaped. The open upper end is covered with a piece of cattle hide, shaved thin and stretched tightly across, which was soaked in warm water beforehand. The hide is stretched tight by little wooden pegs fastened around the edge of the drum (No. 2 of Plate 47). Two wooden sticks are used as drum sticks.

533 535 If the drum is to be used for accompanying a dance -- which is almost always a solo dance, not a group dance -- two, three, or four men beat on it, each alternating quickly with the other in beating the drum with his two sticks in a certain rhythm. Each drummer uses a beat different from that of the next; each always uses only his particular beat. Thus, if there are four drummers, they produce a drum stanza consisting of four different tempos which are repeated until the "drum leader" starts a new stanza by introducing a new beat. The louder it booms, the better. After a short time one of the drummers suddenly jumps up while the others continue drumming; he makes all kinds of leaps, stamps on the ground, creeps forward, runs back and shakes his drumsticks about as though he were possessed. Just as suddenly, he jumps back to his drum and continues drumming with his partners. Then another drummer follows suit or one of the listeners surrounding the scene, and so

644 778 The observers add that most of those weapons and objects were once the personal property of vanquished princes and kings, hence their value in the eyes of the victors.

The Hamitic monarchs have also preserved carefully the skulls of beeves whose sacrifice was established as favorable, and the gourds containing the gall bladder (igisabo), the swollen parts of the large intestine (ishira), and certain other parts (ibiranga) of the immolated animals. Those hermetically sealed gourds make highly effective talismans.

534 552 644 778 The names of the main drums are as follows:

Kalinga, the palladium-drum.

Chyimamugezi, former palladium-drum of King Gihanga.

Nyamigezi, the palladium-drum of Yuhi-Mazimpaka.

Butare ("strong as a rock").

Gissabarwanda ("which reverberates throughout the land").

Sinkangimilyango, "I do not inspire fear into the (local) clans."

Mpatsibihugu, "I went to the defense of the land."

Kiragutse, "It spreads out" (that is to say, "It is of enormous size").

Ndamutsa, "I salute him (the king)," from the verb kulamutsa, [202]/374/ "to salute," because it is pounded in the morning around nine o'clock, when the king appears before his subjects to hear their good wishes and listen to their grievances. It was also used to herald executions of the convicted, a spectacle which formerly drew the interest of most of the court.

533 644 [614] 5. The official drummers are chosen, like the afore-mentioned keepers, from the Abiru clan. They play on the Ndamutsa drum, hence their title of Abalamutsa. They live in the hut consecrated to the late King Lwabugiri (he died in 1895). That is where the ordinary drums are kept, those that are struck from four o'clock in the morning onward, in accordance with an immemorial custom.

644 814 6. The court chroniclers, or annalists. Their professional name is Abachurabgenge, "knowledge makers." They form a sort of closed clan whose members alternate by the king's side and acquaint him with the history of the land and the deeds and actions of his

644 regions. The leaves are prepared at the capital by special employees,
276 men or women, who also risked their lives occasionally for the reasons cited above.

D. The preparation of tobacco juice, which is used for a most unusual and worldly purpose (mukibuno), is entrusted to a group of female servants or young girls in the service of the queen mother. The tobacco leaves are immersed in a liquid of tart and bitter flavor (inkari), in which they are allowed to remain for some time.

The liquid alone is then used by the queen mother and high-
[278] ranking ladies, who believe that tobacco juice, when prepared in this fashion, is an infallible remedy against the ailment known locally under the name of imisuzi.

This strongly scented solution bears the name of a plant with a pungent odor (umugabagaba) from which the odalisks in charge of this work also draw their name, abanyamugabagaba. The rooms where this curious medication is applied are known at court and among the great chiefs who are all familiar with the famous recipe by special names whose meaning is clear only to those in the know. They are the imikinga, or "secret cabinets," (from gukinga, "to close") and ubugonyi, "public toilets."

E. A group of factotums known as Abanyakambere remain at
644 the disposal of the sovereign, who spends most of his day in the hut called by the name of Ikambere, "the first one," because it stands at the heart of the main courtyard. The function of these valets is to watch over the various objects which make up the room furnishings.
• [202] They also carry out the king's orders and relay messages to the other servants. /387/

644 F. There are also the keepers of the treasure. They are
556 called Abanya-byuma.

The Banyarwanda designate all iron objects by the word byuma. Billhooks, axes, graters, knives, bracelets, and especially hoes represent wealth to their owners in terms of their numbers and actual value.

This manner of conceiving and understanding riches gave the keepers of the treasure the name of "people entrusted with the preservation of iron objects (abanya-byuma)." The treasure itself

482 415 285 In the north high, cone-shaped bamboo baskets are used to carry food and charcoal. They are carried on the head on a cushion. Small packages are also often made of banana leaves. These packages are generally wedged between three branches, bamboo stalks, or small bunches of millet straw. In this way they can be held with one hand. Packages are more often used in the south. There, small items and toilet articles are packed for traveling in wide, low baskets made of small sticks, with cone-shaped lids. These are simply placed on the head.

Beer and water are carried in earthen pots with plaited wrappers and covered with banana leaves.

●202 In a discussion of the means of communication in Ruanda we must not forget to mention the native telegraph. Drum signals are used to a moderate extent. The king summons his warriors with drums when there is impending danger, but general information is shouted from hill to hill in a particular way, so that Nyanza is always well informed about what goes on in the country. There is news [168] of every European traveler of every cattle theft at the border, and of every sign of unrest throughout the country. The news travels quickly from hill to hill until it reaches the capital. The news service is so good that one could assume there are special persons who are obliged to carry out their duties of signaling promptly.

Fig. 54. Pack Basket for Carrying and Storing Food. (1/12 actual size. III E 13688. 140 centimeters high.)

487 438 Arteries of Communication. In conclusion we shall list briefly the chief traffic and trade routes of Ruanda.

1. The path from Bukoba, via Kafuro, Kissaka, and Bugessera, to Nduga is the route along which hides are transported from Ruanda

621 representative at court, we find clans that do have their repre-
614 sentatives at court. The Bahenyi represent such a Bahutu clan, and, in contrast to the Batutsi tribes, they have a headman. At the time of my visit it was Runiga.

Among the members of the clans, however, there are also high chiefs. Thus, Kakawandi is said to be a Muhenyi. He rules in the Nyawarongo Valley far into Mulera, but I do not know whether he rules in a part of the original clan territory.

The Barashi constitute another Bahutu clan represented at Musinga's court by its elder. We have discussed this clan in the previous chapter.

Bugoye is also in an intermediate position. Here we have areas of free farmers and others where the land has been granted to chiefs and is cultivated by biletwa. These lands are chiefly under the rule of Bushakwe, who is represented in the territory by Lwakadygi.

625 Police. The king supervises the entire country with the
202 help of a very strictly organized police force. Every important person, every European traveler, is scrupulously watched. Every minor detail is reported to the king. It is certainly not easy to understand how such accuracy can be achieved without the art of writing. Police duty is under the management of local chiefs, and they relay dispatches to the high chiefs residing at court. Actually, news is shouted from one hill-top to another. The chiefs report to the king and try to outdo each other in the accuracy and dispatch of their news service.

625 The population hates the police agents. I had an opportuni-
579 ty to observe this when the Mututsi, Lwakazina, wanted to join my column in Mulera for protection. The people had become so enraged at him because of his dangerous service that his life and goods were no longer safe.

[270] Count Von Götzen (1) mentions that Batwa policemen

1. Götzen, Count Von, Durch Afrika von Ost nach West (Berlin, 1899), p. 161.

are said to wear special insignia, a forehead band with monkey hair.

159 There are no public services in Ruanda, with the exception of ferry service and police regulations, if we may use this term. Both of these, however, serve primarily to satisfy the needs